

*GALENS BOOKES*  
of Elementes, as they be in the  
*Epitome*( whiche may very aptly,  
in my iudgement, be Entituled, for the  
better vnderstanding of the Readers; *The Ori-  
nall of all thinges naturall in the vvhole vvorlde;*  
*Consuting, as well the errours of all them that*  
*went before tiime, as that hath, or shal folowe here-  
after of the Paracelcians : marueilous pleasaunt,*  
and most acceptable for all sharpe wittes,  
desirous of wisedome,) published  
foorth of Latine into English,

*By John Jones,  
Phisition.*



*T Imprinted at London, by*  
VVilliam Jones, dwelling in Paules  
Churche yarde, at the Southwest  
doore of Paules, and are  
there to be sold.

1574.



Chances are high in the September  
Altimeter reading in the upper air  
is higher than in the lower air.

TO THE RIGHT  
honourable, and moste trustie Earle,  
George, Earle of Shrewsbury Earle Marshal of England,  
Lorde Talbot, Furniwall, Warden, and Straunge of  
Blacke Mire, Knight of the most honourable order  
of the Garter, and one of the Lordes of the  
Queenes Maesties moste honourable  
Priuie Counsell, and Justice in Oyer  
from Trent Northward &c.  
John Jones vvhisheth al health  
vvith daily encrease of  
honour.



Ippocrates, thauctor  
and parent pcordina-  
ted by Goddes diuine  
prouidence, for the  
helthe, welthe, and be-  
nifite of all mankynd,  
whose wordes, and au-  
thorities we admittē, receiue, and allowe,  
to gether with Galen, as Oracles from Hea-  
uen, seemeth vnto me, most noble Earle, nei-  
ther to haue written rashely, as diuers did of  
olde, nor yet unprobably, as other haue of  
late, wherof I haue made mention in my dis-  
course of the natural beginning of all gro-  
wing, and liuing thinges, &c. But rather  
*A ij.*      moste

# The Epistle

moste diuinely, and Philosophically in en-  
treating of the Elementes of mans life,  
Fire, Ayre, Water, Earthe, omitting  
with Hipp. the moste simple, not receiuing  
*Libr.de Carnibus.* these foure qualities, vt Coelum, Sphaerae, Stellæ,  
Planetæ, as Heauen, Spheres, Starres, and  
Planets, entreateth here of those simple bo-  
dies, the Elementes, receiuers of the foure  
qualities, whiche be the beginniers of all  
thinges vnder the Moone: whether they be  
Inanimata, without life, and imperfectly mixt,  
as the Meteors, or pefectly, as the Mine-  
rals, or Animata, with life, Vegetat, sensit, & Rati-  
onal, growing thinges, as Hearbes, Plan-  
tes, and Treces, &c. Liuing thinges, as  
Beastes, Foules, and Fishe, and reasonable,  
as Mankinde, all hauing their originall of  
the Elementes, not of thinges void of sense,  
and unsufferable, neither of thinges with  
sense, and unsufferable: not of the first El-  
ementes, Suffering, and feeling: neither of  
thinges suffering without sense, but of the  
fourc Elementes, Fire, Ayre, Water,  
Earthe, as a Language of an Alphabet,  
and

## Dedicatore.

and not of one Element, more then this word  
(Iohn) can consist of one letter (I.) alone.

The whiche olde Hipp. righte aduisedly *In Lib. de dooth approoue*, writing after this maner: *nat. hominie.*  
Qui obsecro fieri potest, vt ex uno quicquam consti-  
tuatur, quum ne ex pluribus quidem possit, nisi ea pro-  
be fuerint temperata.

How can it be, I pray you, that any thing  
may of one thing be compounded, seeing of  
many things it can not, except they be well  
tempered; comprising briefly and most pi-  
thily the summe of the matter.

The nature, propertie, maner of mix-  
ing, and diuisions, as wee haue very brief-  
ly handled in our Tables of Bathes aide, to  
the prudent Earle of Penbrooke, your ho-  
nours Sonne in Lawe: so be they at large  
taught of Galen, in both his booke (de E-  
lementis.) And do now dedicate them vnto  
your Noblenesse, as a perpetuall argument  
of my faithful and constāt seruicetowardes  
your Lordship, for a presente of this newe  
yeare: emboldened and animated the rather  
so to doo, because it is manifeste, as well  
of Buckstones Bathes benifite, as also by the

A iiiij.      worthy

## The Epistle

worthy acceptation of my preseruatiue wa-  
ter, that your honour doth not a little esteme:  
rewarde, and commende them that take any  
small paine in setting foorth that whiche  
may profite the posterities, as these workes  
of the very principles of al Philosophie and  
Phisicke, and therefore thereunto to be an-  
nexed: the argument whereof further to di-  
late vnto your puissaunce, sholde be in steeede  
of a preamble, (perhaps) meere tediousnes,  
the graue affaires of our weightie and most  
weightie state, whiche you further so nobly,  
vigilantly, and faithfully (according to the  
Prouerbe, withtooth and nayle) considered,  
the whiche state, God, I beseeche, in all ma-  
iestie long to continue: Oh ingenious head,  
fraught full of al veritie: Oh godly breast,  
preseruer of all tranquilitie: Oh invincible,  
and soueraigne harte, Elizabeth, daughter  
of the victorius, and triumphant H enry the  
eigthe.

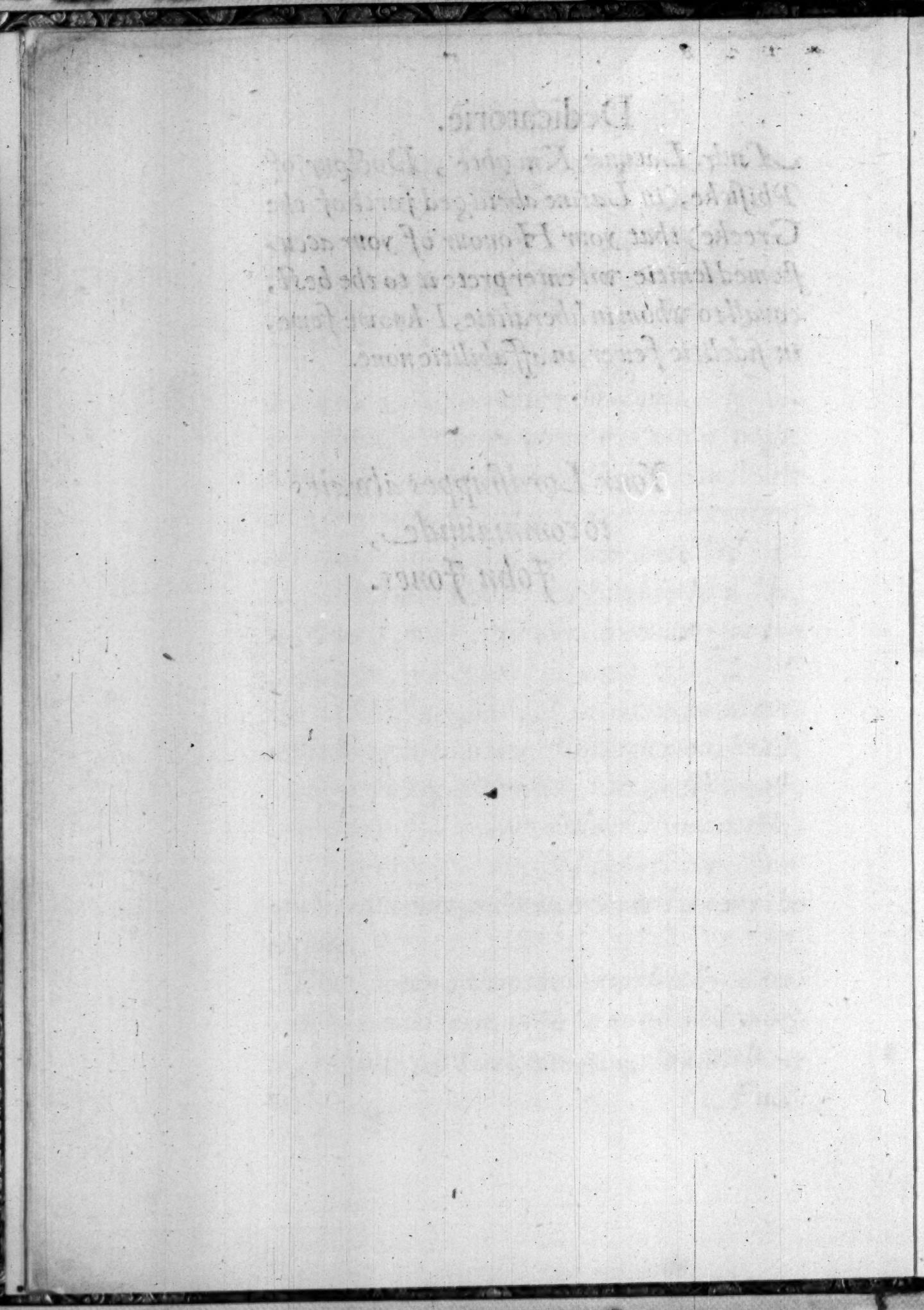
Thus, hoping that these workes by vs pu-  
blished should seeme any lesse englised (albe-  
it) rightly Ad Vrbū, & Sensem, then with Sir

A ndr.

## Dedicatore.

*Andr. Lacunæ Knight, Doctour of  
Phisicke, (in Latine abridged forth of the  
Greeke) that your Honour of your accu-  
stomed lenitie wil enterprete it to the best,  
equall to whom in liberalitie, I knowe fewe,  
in fidelitie fewer, in affabilitie none.*

*Your Lordshippes alwaies  
to commaunde,  
John Jones.*



# Galenii Pergameni, de

Elementis Liber primus.



Sing that an Element is the leaste portion of the thing whiche it ordayneþ, neyther is that same it which is seene in dede, very small, it manifestlye appeareth, that the sense is not a Judge of them whiche be the very Elementes, according to the very na-

ture of every thing. Wherefore we with Hipp. ouerpasing those whiche be firste in the iudgement of sense, and moste simple, will enquire for those, whiche are in dede Elementes of mans life, and whiche can not be dissolved into other: and be no lesse necessarye to cure sicknesses, then those whiche to the sense seeme suche: that is, whether it be one truely in kinde, or els moxe, and unlike. If so be, that they be not onely one, but moxe, and diuers Elementes, we muste sake againe how many they be, as what, and of what sort, and what fellowship they haue together. Wherefore, that the first Element, of which both our bodys, and also the bodies of all other dw consiste, is not one, eyther in soule or power, Hipp. teacheth by this reason.

If a man were one thing, he shoulde not be greeued, and if so be he were greeued, it shoulde require one and onely medicine, comprising wel and briesly the summe of the mater. For if a man were one thing that is framid of one Element, there shoulde be nothing, throught whiche he should feele paine.

If so be that he were afflicted with any griefe, there were but one waye, and one medicine to cure him. For when as he coulde not be herte throught any outwarde

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cause, it ought necessarily to suffer inwardly of his own nature. And when as there is one onely nature of every one, there shalbe one affecte, and the wayz to returne to the naturall stase , shalbe one : whiche is a verye absurditie, seeing there be infinite kindes , as well of sicknesse, as of remedyes . By the same reason also you may reprooue the reasons of them, whiche haue brought in, that motes without all qualitie , and alteration, and also bodyes unmade, to be the beginning of all generation. For a man shoulde not be greued , if his nature were such , seeing that it is necessary, that it which greeueth, shoulde be a receyuer both of sense and alteration.

If so be, that it be without all alteration, it will alwaye keepe the same state , whiche it had from the beginning . And nowe if it be chaunged, and yet there be not in it naturall power of ffeeling, it can nothing more feele the affections, then stonnes doo feele.

Therefore , seeing that bothe these are required in these chaungings, and in bodyes truely, if we did grow eyther of them, or any suche like, or unifourme nature, we shoulde not be greued . Therefore we truely are not made of any unifourme, or simple substance. Furthermore, seeing there be two instrumentes, by whiche all opinions be founde out, that is, reason, and experiance. Neither of these wil so serue them, that they shal finde any thing made of them , whiche are altogether impatible or unsufferable , and without sense, whiche after wil be sufferer and partaker of ffeeling . Nay verily, although al those motes had an ingraffed sense, and were impatible, and not able to be pierced, so that of the onely mutuall ioyning of them, the fische it selfe should be engendred . Neverthelesse, we shoulde not feele a needle in pate, or prite any more, then when we separeate the fingers ioyned therewith. Therfore it resteth, that a ffeeling bodye shoulde eyther be of those , whiche newisly haue force to feele and suffer, or of those whiche

can

can suffer, but after haue no sense.

And wee will weigh anone whether of these is true: If therefore an Elemente can not be impatible, it also shal not be one in kinde. If so be, that which is one, is alwaye vnsufferable, seeing there is nothing left, into which it may be chaunged, or of which it may suffer, for what soever is chaunged, is chaunged into an other, and that which suffereth, suffereth through an other. Therfore, seeing it is nowe proued, that there be many Elementes, let vs enquire so; the number of them: yet first let vs distinguish the sortes of them, whiche uniuersally dispute of Elementes: for they are brought into loure. The firste of whiche, is that whiche he pronounceth to consiste of thinges voyde of sense, and also vnsufferable. The other whiche consisteth of thinges indewed with sense, but yet vnsufferable: whiche be subiecte to alteration. Both which in this doe agree, that they both stande of thinges vnsufferable. Wherfore, seeing they teache them to be vnpossible, let vs let them passe.

There be therefore behinde two: the one, whiche constituteh a feeling bodye, of the firste Elementes, having facultie both of suffering and feeling. An other of thinges suffering, but without sense, both agreeing, that they consist of thinges sufferable: betwene eyther of whiche sortes, what possible thing doth it contayne. For if you wil trye, and examine by reason the partes, those whiche be of bodyes, having power of feeling. If so be, that you shall trye the firste elementes, it may easilie be, that although they be sayd to haue no sense, so that they can mutually, and manyfoldely doe, and suffer vpon them selues, some bodye endewed with sense, maye be engendred thereof, many particular alterations comming betwene. For as oft as any thing is made of many thinges, if those thinges whiche come into the composition, such as they be, shall dure such vnto the ende, that shal never attayne any new or purchased fourme,

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whiche was not before in those thinges of which it was made. But if they many wayes be varied, chaunged, and mingled, then there maye something arise in the thing compounded, whiche may be of an other kinde, to those whiche were founde in the firste Elementes of it. Wherefore, they that will haue a body to be engendred of Fire, Ayre, Water, and Earthe mutually chaunged, and altered, and brought to a certaine temperature, endewed with a sensitive facultie, they doe pronounce thinges agreeable vnto truthe.

But they whiche pronounce of them remaining, as they be, and mingled onely, as Wheate, and Barley, and Beanes are in an heape, they truely doe followe those thinges, whiche can not be done.

By these therefore it is shewed, that Elementes are moe then one, and also that they can suffer, which Hipp. confirming, saith: Howe, I pray you, can it be, that any thing, may of one thing be compounded? seeing of many thinges it can not, except they be well tempered. But whether sensible bodyes doe consiste of the firste Elementes, in all the whiche there is force of felling, or of those rather whiche doe wante them, it is not yet shewed.

Furthermore, that many do lacke sense, it is thence evident, that some of the compounde be such. This therefore is a foolish opinion, as well of the naturall Philosophers, as of the Phisitions, whiche do affirme, that there is one Element of man, or of all thinges uniuersal. So Thales, Anaximenes, Anaximandes, & with them Heraclitus doe endeour to shewe, because of the muuuall alteration of Elementes, they see all thinges to growe out of kinde, into other that be nere them, euery one of them to be an uniuersall Elemente: yet so that one appoynteth one thing, an other, an other. All the whiche doe seeme to mee, to haue dreamed of that firste mater subject to all Elementes, whiche they saue to be one:

one: so also they suppose an Element to be one. But they whiche pronounce all thinges to be one thing, doe destroye the beginning of natural Philosophie, and also of Phisicke, and therefore against them wee misse not dispute. And this is contrarye to all reason, if because there is seene none of the fourre Elementes in the body, pure and sincere, a man woulde denye, that they all are not founde in a man. For why, will you in the bodyes of living creatures, finde earth, for example, unmingled and pure, seeing in the whole, suche cannot be shewed of them: for what soever parte of it you shal take, that wil be partaker of suche heate, or humour, and ayre substance, yet that earth which wee suppose to be an Element, is mosse thicke, heary, and besides that, colde and drye. If so be, that thou shalt in all the world, shewe me a Stoane, an earthy body, truely, I will shewe thee in the bodyes of living creatures, some thinges like unto it, that is, the kinde of boanes, the heares, the gristles, and Stoanes. Seeke not therefore in the bodyes of living creatures, any thing unmingled, seeing you shall not finde that in the whole worlde, without counterfeiting. But as often as you shall see any colde parte drye, and thicke, let it be ynoch to call into thy memory, earth, and let it be ynoch to behold any moiste thing, thinne and flowing, to conceiue in thy minde water. Also the heate of the living creature. Let it present unto thee Fire, and also the nature of the breath, without the whiche a living body cannot consist, let it bring to your memory firste Ayre, then Fire.

Neither can you denye, that all fruictes are engendred of the earth, and of the water, seeing of them they may seeme to haue their beginning, & that they be partakers of fire, and Ayre tempered uniuersally.

Hence you maye gather, that if you macerate, or steep earth in water, you shal make it nothing but clay, and fruictes be not claye. If therefore fruictes do take

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their beginning of the vniuersalitie of Elementes, there is not, why you shoulde doubt of living creatures, but that of them they may be nourished.

Therefore, boldly it is to be professed, that Fire, Water, Ayre, and Earthe, to be the firste, and the common, and molte simple Elementes, and beginniners of all thinges, of whiche verily, both Plantes, and also all living creatures, are engendred, nourished, and encreased, soz in them alone you shall finde the chiefeſt qualties, without any mingling, or temperature.

In Earth, especially colde and drye, in Fire especiall heate and drye. In the other, the other qualties, according as every ones nature dothe require. But to esteeme any Element to be especially moiste, and also to suppose that to be ſome thing diuers from water, is a pointe of extreme foolishnesse.

Furthermore, that the especiall heate is ſimpler then Fire, and that by it added to the mater, the Fire is engendred, it is confessed of all Philosophers, whiche truely do we confesse vniuersally, that a certaine mater without qualtie, ( which is ſubiecte to all Elementes) and also an especiall heate, which is produced in it, is to Fire the beginning of generation, and also that the mater it ſelue, is free from all generation, & corruption: and the qualtie to be that, whiche in it is bothe engendred, and perifheth. But an Element in that dothe differ from a beginning, that beginnes, ſhoulde be in the ſame kinde with thofe, whosebeginninges they be, and Elementes do alwayes appertayne to the ſame kinde, fo: a ſimple qualtie, is the Elemente of a compounde qualtie, and a ſimple bodye, of a compounde bodye. Seing therefore, hote, moiste, colde, and drye may be threē wayes ſaid, that is, either as a qualtie, or els, as an unmingled bodye, or as that whiche is mingled, and the qualtie not ſeme to be an Element, nor yet a mingled or temperate bodye.

It is too common, that we saye, an Elemente to be  
that bodye, whiche is without mingling and tempera-  
ture, and also simple of qualitie. Wherefore, at the  
length we are come necessarily to Fire, Ayre, Water,  
Earth, in whom firste there is especiall heate, especiall  
colde, especiall moysture, especiall drythe. Which Ele-  
mentes altogether, or some one alone, we doo common-  
ly vse as water, daylye when we doo drinke, or be wa-  
shed, Ayre, whiche doth enuiron vs, while we drawe it  
in by breathing, Fire also, when we are colde, wee vse  
that wee may be hote.

Furthermore, living creatures, which eate, eyther  
sande, earth, stoanes, clay, yea, or boanes, doo plentifully  
bring earth into their bodyes. Wherefore, I truely doo  
not see; why many men doo saye, that neyther Fire, nor  
Water, nor Ayre, or Earth be taken away, or added to  
our bodyes, and therfore that they be not Elementes of  
our bodyes.

If so be, that any do therfore thinke, that we do not  
she we in our bodyes any Element, because no man is  
so heated, that he burneth, or drinketh vntil he be burst,  
they do not understand, that if one Element do perishe,  
the living creature likewise perisheth. And the old Ele-  
ment shall perish, if it be turned: the hote, if it be ever  
cooled: the moyste, if it greatly ware drye: the drye, if it  
more then mette is, be moystened. Wherupon the ma-  
ter stādeth otherwise then they think: for alwaies there  
is eyther some Element added to the body, or els taken  
away, that which must be moderately done of them that  
will the living creature to be kept sounde: If so be, that  
immoderate vse of Elements b̄z̄deth to death. Ther-  
fore, seeing no qualitie can be sounde aparte from sub-  
staunces, wee are compelled to receyue them together  
with the substaunces, and so to geue them to the bodies,  
which made them: whiche if they require them especi-  
ally, wee minister the Elemente it selfe. I saye, Fire,  
Ayre,

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Ayre, Water, Earth. But when a meane qualitie is necessary, we vse a medicine mingled of the Elements, and sometime of a nourishment. Neþher is the Element at any time profitable, as a medicine, but when the body needeth an especiall qualitye. And that Hipp. by the name of qualitye doeth understande often times a bodye endued with an especiall qualitye: we maye gather by this saying. If so be where he saith, when a man dyeth, it is necessarie that euerye part returne to his owne nature, the drye to the drye, the moiste to the moiste, the hote to the hote, the coulde to the coulde. He calleth drye moyste, hote and coulde, not onely qualities, but also substances, in which those qualities are founde: for those they be whiche the Creature being deade, doe departe, and are mingled to the Elements of uniuersalite.

But wee will saye that the qualities, the Treasure being dead, do dye, but not to returne to the ir owne nature. Wherfore there is not why any man any more shoulde goe about to perswade that he supposeth living Creatures to bee begotten of qualities, which can not consist a parte from the bodyes, but of bodies in which those especiall qualities bee, for they are common Elementes of all. And those which for any excellencye of these are called Whote, Colde, moyste or dry, are proper to every one.

A man therfore consisteth of most simple and sensible Elementes, which are called similar, or simple, or lyke. And they againe of the fowre humors, which also dee take their beginnings of things to be eaten and dronke. But these are engendred of Fire, Ayre, Water, and Earth, which truely be constituted of no body any more, but of mater and qualities onely, which we graunt to be the beginnings of them, but not at all the Element: neuertheles the Element hath of the qualities that he is an Element.

If so be that especiall heate be added, that whole Element wilbe fire, and so we must saye of the other thre qualities. And of none other qualitie, but of these three an Element is iudged.

But of the proper Elements of Creatures, that is, of humors we must intreate in the next commentaries, for of that the similar parts are engendred. These agayne meeting together, that first most simple instrument is finished, which for the great function or office of one, is by nature prouduced, then when these are framed together another greater instrument is made, & then the perfectnes of the whole body. Wherfore that we may repeate the whole disputation, if we be greued, our substance shal not be one in kinde, nor yet unsufferable. But wee be greued, therefore it shal not be one in kinde, nor sufferable. Againe, if it suffer, it behoued that it heated, cooled, moistened, or dryed, should suffer, seeing those which beneft cannot by any other meanes be altered. Whole by whole, wherfore it is evident that heate, cold, moisture, & drynes, doe constitut e or frame the substance of euery thing. But how those which are mingled may be mingled, the whole by þ whole, whether by the only quality, (as Arist. supposeþ) or whether the substances, they mutually entering into them selues, it is not needfull for a þposition to trye. Yet let this suffice to haue spoken in this present, that if wine (þor example) be mingled with water, the partes of both thes are scattered into the smallest, and by þ by, they doe mutually doe and suffer togeather, and so much the easier they do communicate the qualities mutuallye vntill they be brought into leße through longer mouing and mingling. For in time of necessity the partes of those thinges which are mutually mingled will exacly worke vpon them selues, and exacly suffer, and so all that wilbe one, and on euery parte like it selfe.

# *Galeni Pergameni, de Elementis. lib. 2.*



Herefore as hote, drye, cold,  
and moiste are the common  
Elementes, beginners of all  
thinges, so Blod, Flegme, &  
blacke Coler and Yelow are  
the proper Elements or be-  
gining of thinges endewed  
with blod. But proper to  
men be the similar particles,

although these be cōmon to many endewed with blod,  
as Dxe, Dogge, and Ho;se, yet not like to men. But ver-  
ryly that the partes of all Creatures having blod be en-  
gendred of their mother blod, it is evident inough, whi-  
che seeing it is partaker of Flegme, and also of other co-  
ler it is shewed, by which reason Hipp. perswaded,  
hath taught that the fourre humors be the matter to en-  
gender man. Furthermore, Fleshe and Hino wes bee  
partes similar or simple, and seeing the Fleshe is Blod,  
and beside softe and hote, but the Hino we without blod,  
hard & cold, and also other parts haue other differences.  
It seemeth agreeable vnto reason, that wise nature at  
what time shē framed the issue or infant of the mothers  
blod to haue drawen that which was thicker to consti-  
tute sounder bodies, that which was thinner to the sof-  
ter, and that which was hotter to the hotter, that which  
was colder to the colder.

And in the time felowing, that euery one of the parts  
formed had his proper Element or nourishment, and  
increase, of proper and particular matter, for euen as  
in Milke there is founde both milke, and also a certaine  
chesie substance, so in blod you may finde a certaine  
thinne

thinne liquor much like the whea of blodd, and also as it were a certaine mudde and beside, the fibres which being taken from the blodd, as the blodd shall no more encrease, so also it shall in colour bee varied, wherevpon the blodd is not simple. Otherwise it shoulde be alwaies like both in men and beastes. But by experiance we maye knowe the contrarye, bothe of the varietye of colours, and especially of thinges which are euacuated by purging Medicines. Whiche truely if they be well ministred, they wyll drawe vnto them according to the differences of sicknesses iuyces particular and differing. Against whiche Asclepiades endeououreth to perswade, that is, that the medicines doe not drawe vnto the familiar iuyces, but to chaunge and to corrupt them, and to alter them into theyr owne nature, which truely as they bee most absurde, so those thinges which daylye we see done by immoderate purgations, doe shewe most evidentlye howe euery medicine doeth drawe their proper humors. If so be that as often as any man hath receyued a medicine which hath power to clense choler, first it shal expel such humor, by vomitte, after flegme, then blacke choler, lastly pure blodd, which being euacuated, the soule departeth. If you give a medicine dissolving flegme, that shall first bee emptied, then Yelowe coler, because it is easie to be brought forth, after blacke very stibburne and resistyng. And laste of all blodd is alway brought forth because it is set very neare nature.

Therefore, when that first humor is euacuated, the living Creature cannot then bee in health, when it hath loste one of his Elementes, but it is altogether dissolved and perisheth. And then out of the rest there floweth humor which is more fit to bee clensed, because there is a certaine naturall power to euery thing to draw those thinges which be conuenient for it. As in the Loadstone there is force to drawe vnto it Iron. And through this facultye, both nourishmentes and euacuations are

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made, it drawing alwayes that which is expedient, yet often with this, something which is not expedient, so that sometime it commeth yn use to haue purging medicines, which truely when they haue drawen that flegme or coler which doeth abounde, they catche vnto them some peculiar humor of the sounde partes, by a certaine force and dissoluing, and melting them, and bringing them to Elements, and committing the creature to death, and another certaine humor foloweth the violence of this attraction of affinitye vnto it, which first was drawen by force.

F I P A S.

